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"Other teachers pretended that stripes were the most effectual means to purge away sin. They advised their hearers to suffer themselves to be beaten with twelve different sticks from the soles of their feet to their necks, that their sins might pass from them through their throats. They preached a system of morals, very severe for the savages, insisting that the Indians abstain from fornication, adultery, murder, theft, and practise virtuous living as the condition to their attaining after death the place of good spirits, which they call Tschipeghacki, the 'land of spirits,' where the life is happy, and deer, bear and all manner of game are abundant and the water is like crystal. There nought was to be heard save singing, dancing and merry making. [821] . . . The passage thither is the Milky Way. . . . Whoever reaches that place will find a city of beautiful houses and clean streets. Entering a house he will see no one, but have good things to eat placed before him, a fire made and a bed prepared—all of which is done by spirits invisible to him. Others assert that such an one will see the women coming with baskets on their backs full of strawberries and billberries, large as apples, and will observe the inhabitants daily appear in fine raiment and live a life of rejoicing.—The bad Indians . . . will not reach the place, Tschipeghacki, but must remain some distance away, able to see those within dwelling happily, but not able to enter. They would receive nothing

10: Speck E-4, 5 (ca. 1925) 1931
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tion it lies extended. And the doors are opposite each other. Right here in the direction of the sun-set, it is the rule that the Bringer-in come, bringing the ceremony into the House.

Everything was provided for the Delawares in the Gamwing. There was also wampum supplied by rule, it is said. Each person gives one shoulder-length for helping to prepare this food and also for when they pay the Attendants. And, so it is said, the Attendant is pleasing to him our father the Great Spirit, even the Creator.

When the workers[1] purify everything,[2] these women with the Attendants, it can not be conceived how sacredly valuable those labors are. It has been destined for the Delaware that that very wampum he uses becomes his heart. And moreover when purchasing food, or when anything of value is bought, he employs wampum. And then a quantity is gathered. Here at the left side of the House where the Bringer-in sits, at a certain height above the ground, there a white cloth is hung along the wall. There is suspended all the wampum, as much as has been gathered together each day over again.[3]

[1] The word means "to labor" in the sense of doing something for oneself. Corresponding to the term alo'ke (Penobscot, Wabanaki) meaning "work," the Delaware denotes working for someone else by naloka'tke "I am hired by someone to work.

[2] The clean, pure character of the Attendants or "workers" diffuses spiritual purity over all those attending the ceremony inside the Big House and strengthens them for the ensuing year.

[3] The supply of wampum is renewed each day by those who through spiritual impulses contribute their treasure. They are blessed in proportion. It should be noted that no one is allowed to sell anything at the festival except the Attendants. Outside on the grounds at a distance from the Big House refreshments can be sold for money. But inside the Big House wampum must be used for exchange. In the present ceremonial transactions between the Attendants and the worshippers two or three beads pass for five cents. Some thirty or more years ago, however, when wampum was more plentiful it passed at one bead for a cent.

And it was said, long ago in the beginning at the Gamwing, inside the Big House, they built a great sweat-house. They heated rock and put it inside that sweat-house. There the shamans[1] crawled in. And water was used here for pouring upon the rocks. That was called testing with heat. Everyone going in there and staying for any length of time was said to be a great man. Some person would be exhausted in a little while for which reason they took him out. Those enduring it for a considerable length of time, those are the great men.[2]

[1] There were two classes of shamans. Some had healing power and are called neapi'kes "sweating doctor." The men who recite their visions in the Big House are also mate'lnu in the Delaware classification, their description being kaci'les-u wehendji'kan'yo "great men who perform in a single file [like the vertebral articulation of men and animals]." See page 54.

[2] Amounting to a title denoting "prophet, reciter of vision, healer, priest all in one.

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775 of the souls of those who were punished by
825 the evil spirit, the wreck, or fragments into which they were cut up were turned into mosquitoes and such evil creatures.

776 Bad spirits are believed to pass by about
787 day break and good spirits are believed to pass along about dark. For this reason boys are often sent to bed without supper, that they may commune with or be visited by
[785] good spirits, the fasting state being thought to be favorable to such communion, and for the same reason are often compelled to get up before day break that the evil spirits may not obtain or exercise any wicked influence upon them.

776 I am told that the Shawnee Female Great
821 Spirit is in reality the moon, and is worshipped as our Grand Mother or something of that sort; and Isaac Johnny Cake who mentioned this [to] me also said that the Great Spirit of the Delawares was represented and believed to be a brother of the Sun, and that the Moon was the Grand Mother of the Great Spirit; and young Toucey, the Stockbridge, says that there is
[171] some evidence of a [?] in of the sun in the worship of several of the Indian races, including his own. The Iroquois return thanks to the sun for heating the earth and to the moon for cooling it, but this does not show a sun worship or anything like it.
[115] William Adams is to correspond with me on the religious system of the Delawares, and I hope to find out something definite about it.

Gum-mween

796 This festival or annual worship of the Delawares as explained by William Adams and of which he is to write to me more fully, is quite interesting. They believe unless they
[241] observe it once a year their crops will fail, and they will lose the favor of the Great Spirit.